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THE DREADFUL TRUTH ABOUT NAPOLEON.*

Bourrienne's Napoleon is no "parlor biography." It is either brutal truth or brutal falsehood—I think it is the former. The author's opponents, whose contradictions and criticisms are given with the text, in the form of foot-notes, attack him furiously. Indeed, this is the only thing possible for a Napoleonist; for Bourrienne's position is the key of the field, and unless it can be carried the battle of Napoleonism is lost. Bourrienne cannot be turned and left in the rear, except at the sacrifice of the whole base of operations. The attack on Bourrienne seems to me to kill him, but to leave his position intact. His enemies show him, with reasonable certainty, to have been corrupt, grasping, deceitful, time-serving and double-faced; false in all his later life to the great friend of his youth and patron of his early manhood. Able? Yes, he must have

* MEMOIRS OF NAPOLEON BONAPARTE. By L. A. F. de Bourrienne, his private secretary; with Anecdotes and Illustrative Extracts from all the most Authentic Sources. Edited by R. W. Phipps, colonel, late Royal Artillery. New and Revised Edition, with Numerous Illustrations. In four volumes. New York: T. Y. Crowell & Co.

been able, to deceive the arch-deceiver, and to steal under the eyes of the arch-thief.

All this would be fatally convincing, if it were Bourrienne who is on trial. But it is not Bourrienne, it is one greater than he; greater, perhaps, in single-eyed, selfish power, than any other character in history.

It is related that once, in Napoleon's hearing, a lady said that she would have liked Turenne better if he had not burned the Palatinate. "What of that," replied Napoleon, "if it was necessary to the object he had in view?" That ancient Seignory, the very jewel and garden of Europe, Turenne made into a desert place; and its ruins stand to this day, more than 200 years later, a memento of his flaming sword. "What of that?" There is a world of significance in this question.

Even Bonaparte's stupendous vigor would have availed little if it had not been for the circumstances to which he was born. He fell upon France as if one should alight from a stray comet on a virgin world whereon the foot of man had never trodden; where the treasures of air and earth and ocean lay open and unclaimed. All powers, clerical, seignoral, and royal, were dead and gone. Every old debt was discharged by statutory repudiation. Every landlord had died or disappeared, and every tenant enjoyed soil and mansion free of rent-charge or control. The law, the church, and the throne were ousted, and the people left without court, king, or god.

The ebullition that threw off the incubus was great—excessive proportionately with its weight; and the subsequent reaction and supineness were proportionate to the excess. This, too, in a strain of blood not Anglo-Saxon, but Gallic, with a racial tendency to trust, to admire, to adore, and to be led. In America the usurper would have been ridiculed, alive; and have died unwept, unhonored, and unsung. What do we do with "Napoleons" in war, politics, or finance? We sit down on them. The only terms on which we let genius thrive are those of constant avoidance of a suspicion of conscious superiority. Never, in peace or in war, has there been a time and place wherein a man of all Napoleon's ability, or twice as much, could have said aloud, "I will take the reins and drive the chariot," without being laughed down. Any such childish trick as

that of 18th Brumaire (1799), when Napoleon struck his first blow at French liberty by forcibly dispersing the Council of the Five Hundred, would be received by us with a laugh, spreading from the council to the army, the press, and the whole people.

But whether by luck or by management, or both, Napoleon did great things in little time. In 1796 he drove the Austrians out of Italy, and robbed her. In 1799 he was worsted in Africa and returned to France, deserting his army, as he always did in disaster—Acre, Moscow, Leipsic, Waterloo. He was a commander who pushed every advance, and led every retreat. Once in Paris (communication with Egypt being cut off), he lied his failure into a success, on the strength of which he destroyed the Directorate and made himself Consul. In 1800 he killed the liberty of the press. By Desaix's battle of Marengo, and Moreau's battle of Hohenlinden, he defeated Austria; and he promptly again despoiled Italy. In 1804 he made himself Emperor and established an Imperial Nobility. In 1805 he had himself crowned king of Italy. He defeated the Austrians and Russians at Ulm and Austerlitz, and dictated peace at Vienna. In 1806 he made his brother Louis king of Holland. He attempted to establish the "Continental System"—an imaginary blockade of all English ports, by which any nation trading with England became an enemy of France. He defeated the Prussians and Russians at Auerstadt and Jena, and took Berlin. Eylau was a drawn battle, but Friedland was a victory, followed by the treaty of Tilsit in 1807, and the establishment of his brother Jerome as king of Westphalia, his brother Joseph as king of Spain, and his brother-in-law Murat as king of Naples and Sicily, in 1808. It was in 1807 that he began to demand contributions of troops from conquered countries, to supply the place of Frenchmen killed in conquering them. In 1808 Austria again declared war; and in 1809, by the help of Bavarian troops, he gained the battle of Wagram, and once more seized Vienna. He annexed the Papal States to France. Wagram was the last of his overwhelming victories. He had taught his old enemies how to fight, and he was meeting a new one; for Wellington defeated Soult in Spain. This was the year of Napoleon's divorce and re-marriage; the year of his culmination. 1812 saw the invasion of Russia, and 1813 the allied occupation of Paris and Napoleon's exile to Elba.

1796—1813: sixteen years; merely the space of time which has elapsed since the Hayes-Tilden election: this is the interval wherein so much took place; wherein one man caused a million other men to perish for his elevation; and then—fell to where he started from.

Napoleon was, like other men, a mixture of good and evil; only, in his case the good was in words, the evil in actions.

WORDS.

(1794) "To declare a patriot suspected is to deprive him of all that he most highly values—confidence and esteem. . . . Since the commencement of the revolution have I not always been attached to its principles? . . . Restore to me the esteem of the patriots."

(1796) "I should like the era of representative government to be dated from my time."

(1806) "I am not strong enough to protect the wretches who voted for the death of Louis XVI., from the contempt and indignation of the public."

(1799) "I have razed the palace of the Djezzar and the ramparts of Acre. Not one stone remains upon another. All the inhabitants have left the city by sea." This bulletin he dictated to Bourrienne, who blushed, and hesitated to write the lies. His master said: "My dear fellow, you are a simpleton; you do not understand this business."

(1794) To Josephine: "I shall ever remain your fond lover. Death alone can break the union which sympathy, love, and friendship have formed."

(Always) "No man shall steal." When Emperor, he one day entered his cabinet, full of joy at having caught a man who had robbed the army of Italy. "Thank God, I have found him, and I shall make him a severe example."

ACTIONS.

(1799) He dispersed the Assembly by force of arms, and (1806) usurped Imperial power.

(1806) He had the King's nephew, the Duc d'Enghien, seized on neutral territory, hurried to Paris, and there tried, shot, and buried in a grave which had been dug before the "trial" began.

(1799) He besieged Acre, spent sixty days and 3,000 lives in fruitless assaults, retired utterly beaten; reached Cairo with a remnant of his force, more dead than alive.

He fell violently in love with Madame Fourés, established her in a house in Cairo, and "through a feeling of delicacy" sent her husband home to France on a ship which was captured by the English, who, "being informed of the cause of his mission, were malicious enough to send him back to Egypt, instead of keeping him a prisoner." Bonaparte wished to have a child by Madame Fourés, but this wish was not gratified.

(1810) He divorced Josephine for no cause except childlessness.

(1813) The accumulations of the Emperor's "privy purse" amounted to 350,000,000 francs; and in his will, made at St. Helena, he pretended to dispose of 260,000,000 francs; doubtless the frugal savings of his thirteen years of productive industry—just twenty million francs a year.

So utterly, monstrously, abnormally repulsive is Napoleon's general character, that it is a relief to find in him some "redeeming vices." He had at least one illegitimate child (by Countess Walewski), and wished for others. (See the Madame Fourés episode; *ante.*) As to the petition of Madame Récamier in behalf of her father, Bourrienne says: "I have not forgotten on what conditions the re-establishment would have been granted. . . . He, on his side, claimed a very different sentiment from gratitude."

Bonaparte liked, too, to be ostentatiously merciful and benevolent; and anyone who managed to fall on his knees (more often her

knees) in public, before the great man, was very likely to be raised up by him, dissolved in tears of gratitude. He liked vain extravagant display, and spent unheard-of sums of the public funds to support it. He knew that literature, science and art shed glory upon him, and he encouraged them in consequence; identifying his name with great public works. In short, he achieved grand feats of abstracting money from unknown persons and giving it away in the sight of all the world. By an extreme of condescension—who can witness it without a sympathetic smile?—he even composed and recounted a poor and commonplace romance of guilty love, sacrilege, despair, and death! ("Guilio"; 2 Bourrienne, 375-391.) On the other hand, he indulged in undignified outbursts of temper; but to one who expressed surprise at his apparent want of self-control he said, coolly: "Oh, don't be alarmed; my anger never rises above *here*"—placing his hand at his chin, to indicate that there was method in his madness. Most human of his weaknesses, he suffered fearfully under the abuse and ridicule of the London press. To control this, he would gladly have fought Pitt, or fawned upon him. The tyranny of a dictator cannot live in face of an unbridled press—it is the one good point in each of these oppressions, that it makes the other impossible.

Bonapartists insist, as he did, that he hated war, and only fought to defend France from aggression. To agree with this view, one must attribute to him wonderfully bad luck. It passes belief that France needed defence at Arcola and Lodi and Marengo in Italy, at Jaffa and Acre in Egypt, at Austerlitz and Hohenlinden in Austria, at Jena and Eylau and Friedland in Prussia, and at Borodino and Moscow away off in Russia; not to speak of hundreds of forgotten fields in Spain, Portugal, Belgium, and in all the countries of Europe. Now, as Bourrienne says: "Peace is always dear to a people." So! To whom, then, is war dear? To the ruler who alone can gain by war, and who therefore tries by all devilish arts to lead his people into a double error: first, that when war comes it is not his fault; second, that the gain and glory is theirs rather than his. This was the business of Napoleon's life, and he did it to perfection. The survivors of carnage shouted and threw up their shakoes, unmindful of the silence and quietude of the mangled dead.

Thanks to Tolstoi and Verestschagin, the days of this humbug seem to be numbered.

Even then, when in 1813 the butcher was forced to abdicate his stolen throne, the first inimical cry he heard in Paris was: "No more conscription!" There rises to the memory a French picture full of touching pathos. It simply represents an aged man yoked with a cow to a plough, which a woman is guiding in the furrow; and it is entitled "*Les jours de la Conscription*." What idiocy, in a people which had broken its shackles, to hold out its wrists again for the gyves! But this is no justification to him who replaced them.

After the abdication, Bourrienne was made, by Louis XVIII., Director-General of the Post-office; and among his first duties was the distribution of letters which had been intercepted by the Imperial police—a mass whereon the postage alone amounted to 300,000 francs. Post and press had been throttled alike.

One curious fact in connection with Bonaparte's abdication is this: Among all the discussions preceding it as to who should rule France—Napoleon, his son under a regency, Bernadotte, the Bourbons, or what not—there is not a suggestion made that the usurper should surrender the sceptre to the people from whom he had wrested it.

He who loves war should read of Napoleon to learn how to wage war; and he who hates it, to find new reasons for his hatred. The worshipper of power may read to admire; the lover of liberty, to note some of the dangers that threaten her. Besides all these, the mere student of biography will find in Bourrienne a typical story-teller, fairly rivalling Boswell in his naïve personalisms and gossippy small-talk, exercised on a theme of absorbing interest.

JOSEPH KIRKLAND.

SOME PHASES OF DARWINISM.*

Mr. Wallace has long been known as an earnest advocate of those theories of modern science concerning the origin and development of the varied forms of living things, vegetable and animal, which found in Charles Darwin their most famous exponent. The theories of evolution had long before been propounded. It remained for Darwin to show ways in which the slow processes of change, in the progress of heredity from generation to generation, could operate, while following lines that occa-

* DARWINISM. An Exposition of the Theory of Natural Selection, with some of its Applications. By Alfred Russel Wallace, LL.D., F.R.S. New York: Macmillan & Co.

sionally bifurcated and continually diverged to produce the infinite varieties of living things found together upon the earth. Darwin's work was that of a large-minded architect, whose fertile invention devised some grand edifice, symmetrical in outline, multitudinous in detail, harmonious in purpose and in adaptation thereto. Mr. Wallace is the thrifty conservator, who goes about with loads of fresh material to repair breaches, strengthen weak places, complete and embellish unfinished apartments, and maintain the whole in a fresh, cheerful, and attractive condition, ready for visitors. His book is pleasant reading for one who has a lively and abiding interest in Nature's processes and vagaries. In it is collected a multitude of observations, classified as to the phases of the general subject which they illuminate. They who have already accepted the leading principles of the Darwinian scheme of world-building and world-peopling will find abundant food for enjoyment and for the refreshing of their faith.

Without saying how many more might be found and considered, there are three respects in which all works of this class are singularly alike, if not as singularly open to criticism. The first is the method of selection, whether "natural" or other, by which facts are gathered and grouped. The maker of a mosaic gathers bits of stone from all quarries, of all hues and grades of brilliancy. One by one he selects and assembles these separated fragments, until the outcome is an artistic design, which, as such, is faultlessly beautiful and admirable. But when it is finished, is it not evident that the *chef-d'œuvre* is not the reproduction of nature, but a purely artistic creation, the fruit of a vigorous and active imagination? The student who is searching for "Facts for Darwin" often appears to be most interested in selecting those which will fit kindly into the mosaic; while he unconsciously neglects, or more positively rejects, other and possibly more abundant items for which the mosaic appears to have no place.

For example, we find Mr. Wallace repeating the account of the very remarkable series that has come down to us through successive geological epochs, beginning with the Eohippus, and continuing through oro-, meso-, mio-, proto-, and plio-hippus, until it ends in the modern hippus—equus, or horse. Professor Huxley is quoted as saying that this case "is demonstrative evidence of evolution; the doctrine resting upon exactly as secure a foundation as did the

Copernican theory of the motions of the heavenly bodies at the time of its promulgation." If Professor Huxley says this, and means "exactly" what he says, then this secure foundation is no foundation at all; for the Copernican theory of the motions of the heavenly bodies had no demonstration until in after days Kepler and Newton showed the reasons for those motions and their uniformity. The case of the series from Eohippus to horse is one in which it is evident that evolution *may* have occurred. We may go farther, and agree that there is strong probability that it did occur. But strong probability is not demonstration, at least in any other department of exact science. It is one of the notable things in this work, as it is in others of its class, that the statements and explanations constantly culminate in the word "may." The evidence that a certain thing *may* happen must be very strongly buttressed before it crystallizes into the certainty that it did occur. There is a large gap, often an impassable gulf, between the assertion "this may be" and the conclusion "therefore it is." Yet this transfer is so often made in discussions of this subject, so subtly, so naively—as if logic never dreamed of anything more drastic—as to make the second of the three singular things referred to.

The theory of Copernicus was in his day only a case of *may*: it might be true. Later, Kepler gave it enduring life by demonstrating for it the condition of *must*: it must be true; it cannot be otherwise. This is the condition demanded of the physical science of to-day. This is the form of answer given by Newton, La Place, Faraday, Bunsen, Kirchhoff, Pasteur—the astronomers, chemists, spectroscopists, and bacteriologists, whose methods and whose logic are worthy the name of demonstration.

A criterion of the truth of a physical law is the uniformity of its operation. The law of gravitation, as formulated by Newton, acts always, everywhere, and without variation. But even if we admit, in the case of the Eohippus-horse, that here was evolution, the theory of evolution is not proved until it is shown that this is a complete example of all animal progression. Of course this does not mean that all animals would be evolved after the same exact fashion; for example, that each one which had a surplus of hoofs, like the Eohippus, should lose them from time to time, so that whereas it once may have had four hoofs on each foot, it has kicked them off suc-

cessively in the back stables of creation until now only one hoof per foot remains. But we may expect, we have a right to demand, that such general demonstrations of progression shall be shown, not as the possible explanation of a single series of facts, but as the absolute and incontrovertible reason for the existence of those facts, and shall lead us directly back to the fundamental law of all scientific truth, that like causes do produce like effects.

The attempt is made to realize this requirement by presenting the laws of selection—natural, sexual, etc. Mr. Wallace in terms recognizes the weakness of the attempt to establish a tenable theory upon experiments with animals and plants under domestication, and he has sought a better foundation in the variations of organisms under natural conditions. But the difficulty seems to remain. Given all the time that is demanded for the slow and complex changes said to occur—practically infinite,—it seems hardly possible that the changes should not have been completed, and that while the fittest have survived, the less fit, the unfit, should have perished. If it be said that this is precisely what did happen in the Eohippus-horse series, why has it not happened with all the rest? Some one may ask a definition of the word "fitness." It may not be easy to give a definition, farther than to say that the fittest is best adapted to the most vigorous life or to the greatest immunity from danger.

Among the forms of improved fitness, producing greater immunity from danger, and therefore prolonging life, at least of the species, is that often referred to as mimicry. This use of the word seems peculiarly inappropriate. Mimicry is not simply imitation. It is imitation with an intention or design on the part of the mimic. Let us see how the mimic or the imitator becomes the fittest to survive. As writers on these subjects, our author included, constantly select their examples to suit their purposes, we may be permitted the same privilege. Two species of butterfly, of the same genus, inhabit the middle parts of the United States. The general hue of one is yellow-brown, and it is called *Misippus*; the other is bluish-black, and it is called *Ursula*. To the casual observer, man or bird, *Misippus* very much resembles another rather larger insect, called *Archippus*. An inattentive observer would readily confuse the two. Now it is asserted that *Misippus* has mimicked *Archippus*; that is, under the operation of the law of sur-

vival, the fact that it resembles *Archippus* has been a protection to it, growing through the ages more protective according as the resemblance has become more complete. It is presumed that *Archippus* has some quality which gives it protection against its enemies: perhaps it may be nauseous to the taste, so that birds will not eat it. It is presumed that *Misippus*, by wearing the livery of *Archippus*, has cheated the birds, and has therefore escaped alive oftener than it otherwise would have done, and that thus the species has been better perpetuated. But *Ursula* is still alive and plentiful. Is she also masquerading in borrowed livery? and if so, of whom did she borrow? It is not so easy to see whom *Ursula* has mimicked. If mimicry has saved *Misippus*, the sister must also have practiced the same deception, or by this time she should have perished from off the face of the earth, unless, perchance, she was herself nauseous to the taste. It must have taken a long time to have produced gradually so great a difference as exists in the garb of these sister species.

It is evidently absurd to suppose that the butterfly or its ancestors had any intelligent purpose of imitation. It could not have changed its own coloring if it had so desired. It cannot be supposed to know that it will have offspring, nor how they will be dressed, nor how their garments will endanger them, nor how to avert the danger by an imitation of something else. If the imitation came not by forethought, it must have come under the action of some law; or without law—as we say, by accident. If it came by law, why was not the law operative upon all the creatures of that kind? Why were not both changed, or why has not one perished? When the explanation is examined in detail, it is vastly more marvellous than the fact which it seeks to explain. And still the question lingers, whether *Misippus* is any better fitted to survive than is *Ursula*.

As with fitness, so with utility. A single example will illustrate the amusing straits to which one is put who attempts to explain the utilities of such items as peculiarities of color, according to our human ideas of utility. The example is the ordinary field rabbit, sometimes called cotton-tail. The general garb of the rabbit is such as to make it almost invisible when it is quietly seated on its form, but when it is disturbed and runs away its white up-turned tail makes it absurdly conspicuous. Mr. Wallace suggests that the white tail serves

as a danger signal when the rabbit is alarmed, so that the younger and feebler, following the white pennon of their leader, may the more readily escape to a haven of safety. How melancholy the fate of rats and mice, and such small deer as have developed no snowy banners for their rear-guard!

The sober gravity with which these things are put makes them the more notable. We wonder if in time the naturalists will not smile at each other when they meet, as did the augurs in ancient Rome.

SELIM H. PEABODY.

RECENT PHILOSOPHICAL WORKS.*

"Ethical Religion" is hardly a coherent treatise, and yet it is not made up of merely detached discussions. The several parts are united in theme, but treat various phases of it in separate ways. The temper of the book is admirable. It is very refreshing to read a work that is animated by a deep, delicate, and discriminating moral sense, whether we agree or not with all its conclusions. There is much matter that is well put, and will be heartily endorsed by the appreciative reader. The commanding and fundamental character of the moral nature, the order and light and joy it brings to the world, cannot be too often declared by those who have a fresh and divine vision of them. One feels that the substance of the truth is with the author, and that while we may stanchly demur at some implication

or application of it, both he and we can well afford to wait on larger revelation. We do not in the least share the author's aversion to the supernatural. We feel that he judges both it and orthodox faith, contrary to the usual tenor of his thought, in too conventional a way, as they have offered themselves, or now offer themselves, in the world's history. Bring to them the same expansion of thought, the same correction of criticism, which our author applies to the unfolding of moral truth, and they seem to us to be the very depth and inspiration of the moral life. If "ethics is the response which man and man make to the higher order of things"; if "aspiration, reverence, awe, all those sentiments so often contrasted with morality, are but uncompleted morality; and when the moral act is done, ecstasy is its sign, — ecstasy, which is the grace heaven sets upon the moment in which the soul weds itself to perfect good," then ethics implies a pure moral atmosphere, which pervades, as a Divine Presence, the entire universe, and is in each man an interior spiritual power, supernatural in the truest meaning of the word. Mr. Salter will have the good fortune, which so often falls to higher truth, of teaching more than he himself knows; because the sequences of truth are only partially traced by him. The themes of the book are of the most comprehensive character, and their treatment is suggestive and stimulating. They are, the nature of the moral element, its absolute authority, the social construction which springs out of it, its relations to the ethics of Jesus, the successes and the failures hitherto in working out this supreme life, and the conditions of progress. Those who can read the book in the spirit in which it was written — and most of all the "devout," if they can for the moment forget the way in which it turns its back on revelation — will find much in it wholesome, breezy, and upward lying in the path of the spirit.

Dr. Carus shares in a good degree the candor of Mr. Salter. We cannot, however, think him equally successful in his more recondite and difficult task, a solution of "Fundamental Problems" in philosophy. "The Method of Philosophy as a Systematic Arrangement of Knowledge" ought to give clearly the fundamental clues of thought. The style of the work is lucid, taken sentence by sentence, but we are not led on as swiftly nor as vigorously by it as we should be to a few primary truths; nor is the handling of them, when we seem to

*ETHICAL RELIGION. By William Mackintire Salter. Boston: Roberts Brothers.

FUNDAMENTAL PROBLEMS. By Dr. Paul Carus. Chicago: The Open Court Publishing Co.

A CRITIQUE OF KANT. By Kuno Fischer, Professor of Philosophy in the University of Heidelberg. Translated from the German by W. S. Hough. London: Swan Sonnenschein, Lowry & Co.

KANT'S CRITICAL PHILOSOPHY FOR ENGLISH READERS. By John P. Mahaffy, D.D., and John H. Bernard, B.D., of Trinity College, Dublin. New York: Macmillan & Co.

KANT'S CRITICAL PHILOSOPHY. Vol. II., — The Prolegomena. Translated, with Notes and Appendices, by John P. Mahaffy, D.D., and John H. Bernard, B.D. New York: Macmillan & Co.

THE LIGHT OF EGYPT; or, The Science of the Soul and the Stars. Chicago: Religio-Philosophical Publishing House.

CHRISTIAN THEISM. By D. B. Purinton, LL.D. New York: G. P. Putnam's Sons.

NATURAL RELIGION. By Max Müller. New York: Longmans, Green & Co.

PSYCHOLOGY APPLIED TO THE SOLUTION OF OCCULT PSYCHIC PHENOMENA. By C. G. Raue, M.D. Philadelphia: Porter & Coates.

THE AMERICAN JOURNAL OF PSYCHOLOGY, May, 1889. Baltimore: N. Murray.

have reached them, such as to diffuse light freely over the whole field. One sees, in glancing over the table of contents, the greatest variety of the most abstruse and difficult topics arranged in no formal nor inherent order, and that, too, in a book of only 253 pages. Any discussion of them must necessarily be of the most hasty character and readily lapse into a series of assertions that carry no new disclosures to minds doubtful of the results. This criticism we can only illustrate in a most insufficient way. The doctrine of monism plays a somewhat important part in the work, yet the author seems to confuse it with unity—a thing quite distinct. Monism should mean one form of being, as opposed to two or more forms of being. The unity of monism is ultimate identity,—oneness, not the coalescence of adverse things in one constructive relation. Unity is utterly distinct from oneness. It involves rather the presence of diverse elements, and the extent of this diversity serves to enforce the unity, provided all are thoroughly compacted in one system—one comprehensive relation. The fundamental distinction, both in the formal elements and in their laws, between physical being and intellectual being, is fatal to monism, but is no infringement of unity provided that the two concur in one universe, and that by means of, and because of, their differences. Real monism has no way out of itself. Diversity is lost, and so is unity. All is swallowed up in a one which we know not how to convert into two, four, a thousand. How the author sustains this monism, as regards causal and free action, is sufficiently indicated in the single sentence: "The whole value of any moral deed rests on the fact that the man *could not*, under the conditions, act otherwise than thus; that it was an act of *free will*, and, at the same time, of inevitable *necessity*." The entire discussion between dualism and monism is wrapped up and put out of sight in the ambiguity of the words, *could not*. If the "could not" is identical in physical and spiritual thought, and so the law of the two is the same, we reach monism; if it is not, we are turned back again on the inherent diversity of matter and mind. On this central difficulty the author lets in little or no light. When he says that effect is a new arrangement, a new form produced through some alteration of circumstances,—that cause is a motion,—he is simply, by a loose figurative use of language, grouping facts together whose inner nature we have not been able to uncover. The work lacks

philosophical grip, and is engaged in a task too large for it.

The next work in our list, "A Critique of Kant," offers a marked contrast in this respect. It is close, incisive, and rapid in its movement. If single sentences are obscure, the light about them is sufficient to carry us on our way without them. It is an excellent example of a satisfactory handling of a difficult subject in a brief space. It was called forth as a part of a larger work, "History of Modern Philosophy." It aims to give, and does give, a concise survey of the philosophy of Kant. It thus becomes an essential factor in the history of recent German philosophy. Its distinctive feature is that it embraces all the philosophy of Kant, accepts it in both extremes, and draws attention to the steps by which Kant passed—as Prof. Fischer thinks, with fair consistency—from his earlier to his later opinions.

The work of Mahaffy and Bernard is confined to the "Kritik of the Pure Reason," and aims at a full presentation of Kant, following closely in his own steps. In this purpose the authors fully succeed. The work puts the thought of Kant in a readily accessible form. Prof. Mahaffy entertains a profound admiration for Kant, and gives his philosophy, as he apprehends it, the strongest and most defensible expression. No work in modern philosophy has been more productive than the "Kritik of the Pure Reason." To understand it rightly is to hold the clue of the larger share of later discussions. Many divergent paths run back to this work, and the disposition, now so strong, to return to Kant, shows both how pregnant its pages are, and to how many wayward impulses they have given rise. The most diverse roads intersect in Kant; irreconcilable assertions, as many think, are found in his own philosophy. All schools, therefore, turn to Kant for encouragement. To be able to measure his thought and judge his method, is to be furnished with a fair outfit of knowledge and discipline in the pursuit of philosophy.

"Prolegomena" is the second volume in "Kant's Critical Philosophy," presented by Mahaffy and Bernard. The Prolegomena is closely associated with the "Kritik of the Pure Reason." It followed it in composition, and was incorporated with it by Kant in his second edition of the "Kritik." Its purpose is to give the essential conditions which determine the possibility of a true metaphysic. The aim of the translators, in this as in the previous vol-

ume, is to present in an intelligible form the doctrines of Kant, following the original as closely as this purpose will admit.

I wish well to the Religio-Philosophical Publishing House of Chicago. If I supposed that any especial weight attached to my opinions, even when delivered through the pages of *THE DIAL*, I might feel bound to repress what little I have to say on "The Light of Egypt,"—a work which this company has just issued in a substantial and imposing form. "The Light of Egypt" and my mental vision are incompatible. It may be the fault of my vision; it may be the fault of "The Light of Egypt." The book seems to me to be the wearisome product of moon-smitten metaphysics—a fleecy cloud floating no whither, the thinnest film of verbal speculation. I have not read the tenth part of it, and shall not unless I have a revelation in regard to it. As insight comes with study, and I am demanding insight before study, I have evidently fallen into a dead-lock in reference to the work. I belong neither "To the Budding Spirituality of the Occident" nor to "The Rising Genius of the Western Race," to whom alone the book is inscribed. It may not be perfectly fair for a correct knowledge of the book, nor for the digestion of the reader, to give the summation of the whole in one of the later capitalized sentences; but it is the most I can do for him. "Each planetary chain consists of seven active orbs and three latents. When one becomes latent another becomes active. Remember this occult fact. *They correspond to the ten sephiroth of the Kabbalah.*" This work is addressed to the initiated and not to the profane mind. It is possible that the first class may think the whole heavens filled and glorified with its yellow mist, and so fate may drive them on to a faithful perusal. If "The Light of Egypt" and the light of Chicago are to come into conflict, I shall—what shall I say?—bet on the every-day blaze of Chicago. The work shows plainly that the human mind retains its mysticism in all ages. The East and the West, the early and the late, theosophy and science, are put under contribution to furnish out a work which has about as much to do with our common-sense life as has the meteor which may fall at the feet of a farmer to do with agriculture. I confess myself the boor who looks at the thing curiously and ignorantly, wondering from what region of chaos it has fallen.

"Christian Theism," by Dr. Purinton, is a

perspicuous and concise statement, in their more defensible and modern form, of theistic beliefs. It is remarkable for its well-arranged and well-balanced contents. Its parts complete and support each other admirably. It is of more interest as a fresh presentation of the entire argument, than as an extended or penetrating discussion of its difficult points. This arises from the purpose of the author, and from the fact that the volume is the fruit of instruction. It aims at a "clear and simple" expression of the entire subject, and is successful in its purpose.

The works of Max Müller are of unusual interest, especially those which bear on religious faith. He explores, with a free, candid, and reverent temper, a very difficult and a very obscure field—the historic growth of religious belief. While he professes to put himself in the attitude of the positivist, his doctrines actually involve the central truths of the intuitionist. We can give no force to the assertion that we perceive the infinite, otherwise than as perception is made to hold those deeper implications which give light to all knowledge. The more carefully and empirically we can trace the growth of knowledge the better, provided always that we do not in the process obscure or destroy its own nature. The material of the volume before us was given as a course of lectures in the University of Glasgow on the Gifford foundation. It is full and popular in style, as the works of Max Müller usually are. The earlier lectures are devoted to a definition of religion. At the conclusion of the seventh lecture he reaches this result:

"Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man."

The remaining lectures are occupied with the "method of treatment of Natural Religion, and the materials available for its study." The subject is discussed on the historic and comparative side. It is the growth of religious beliefs, as indicated by language, myth, custom and law, and sacred books, that is brought before us. "My principal object," says the author, "has always been to discover an historical evolution or a continuous growth in religion as well as in language." There is hardly another direction in religious research so interesting and so important as this. It is a matter of congratulation to find one who has sufficient knowledge and a fitting temper to pursue it. The earnest student in this depart-

ment, however many exceptions he may take to the conclusions reached, will certainly wish to know exactly what these conclusions are and their precise grounds.

"Psychology Applied to the Solution of Occult Psychic Phenomena" is a full, laborious, and, in a qualified sense, an able work. The first 370 pages are occupied in presenting a psychology based upon that of Beneke. Then follow 160 pages devoted to the explanations, on the principles thus presented, of occult mental phenomena: mind-reading, mesmerism, animal magnetism, tellurism, hypnotism, telepathy, apparitions, on and on through all the phases of the uncanny world of spiritual facts that have broken away from familiar law. The psychology is in some things an advance, and in some a retreat, on that phase of materialism which makes mind a function of the nervous system. It is an advance, in that the author recognizes in what he terms primitive forces, forces active in sensation, quasi-spiritual terms out of which his mental science is constructed. The action of external stimuli on these powers of sensitive receptivity, and the permanent and complex effects induced in them by the play upon them of physical objects, become the occasion of all mental processes. This development is traced under physical imagery consistently through the whole range of intellectual activity, with as much resemblance to the mind itself in its superior action as an impalpable shadow bears to the object which casts it. Yet, this tenuous, uncertain coherence of one result with another is, to the author, equivalent to demonstration. Psychology, as a natural science, is less satisfactory than physiological psychology, in that the primitive forces, on which all depends, are not verifiable first terms, like the nervous system. Nothing is more dismal and unfruitful than a philosophy patiently wrought out, but from whose premises one wholly dissents. The impression is unspeakably discouraging and wearisome. The effect on one's feeling is not unlike that which attends on the discussion of an abstruse point in a large assembly. Very few understand the subject. Those who expound it are so misapprehended as to add to the confusion. A second and a third speaker follow, to show wherein a previous speaker was wrong, when neither the error of the first nor the correction of subsequent ones is of the least moment. Bright minds are intensely bored, dull minds utterly confounded, while a few average men make a little progress. The

only refreshment possible after reading the erratic philosophy of others is to read one's own philosophy.

The May number of the second volume of the "American Journal of Psychology" contains four articles, all of them pertaining to pathological and physiological topics associated with psychology. These are supported by full and extended notices of current literature on kindred subjects. This journal, under the editorship of President G. Stanley Hall, is now transferred from the Johns Hopkins University to Clark University. The title of the periodical seems to us a misnomer. The investigations it offers are thorough, and the facts covered by them have their own interest, but they are only remotely facts of psychology. Physiological psychology has arisen in reaction against the spiritual and speculative character of philosophy, and indicates a determination to have, if possible, some sensuous facts at the basis of its inquiries. However great may be its gains,—and we have no disposition to disparage them,—they can never cover the original topic, psychology. They can only lie suggestively on the very margin of the subject; relations involved with those of mind, but not of them. The effort to fill out this word, psychology, with these quasi-physical dependencies of mental action, seems to us much like that by which a few vanishing facts have been dropped within the rim of that great word, faith, and made to stand for religion. There is hardly enough substance in these minor conceptions of science to define and hold the position, even, of the major truths of spiritual revelation.

JOHN BASCOM.

A SPANISH COURT PAINTER AND HIS TIMES.*

"Nay, so far as it is a question of reproducing men as they are, with the utmost vividness of conception, with the greatest truth to form and color, with the rarest mastery of an absolutely free and broad treatment, I do not hesitate to pronounce him the greatest painter that ever lived." This is Waagen's judgment on Velasquez. In the main, with a few reservations, it would appear to be the conviction of the great Spaniard's latest biographer and critic, Professor Carl Justi. In his sumptuous

* *DIEGO VELASQUEZ AND HIS TIMES.* By Carl Justi, Professor at the University of Bonn. Translated by Professor A. H. Keane, B.A., F.R.G.S. With Illustrations. Philadelphia: J. B. Lippincott Company.

volume, just republished in this country by Lippincott, we have not only the court painter, Velasquez, but the man, Diego de Silva, the Spanish hidalgo; and not only the man, but the motley concourse which moved through those days of Spanish decadence. We see the half oriental Spanish architecture; we look out on the glowing Spanish landscapes; we move through the stifling atmosphere of the impoverished court, with its intrigues, and heart-burnings, and chronic financial ignominies. Professor Justi has not spared a touch. By consequence he gives us a Velasquez as real as one of his own robust figures.

Diego Rodriguez de Silva Velasquez was born in Seville, in 1599. Although his parents belonged to the inferior order of nobility, they made no objection to Diego's becoming a painter. His first master was the erratic and brilliant Herrera, "but this rough and vehement spirit soon scared the finely-tempered Diego, who was now entrusted to Pacheco." Justi, while seeing Pacheco's limitations, gives him more credit as a teacher than do most biographers of Velasquez.

"He was certainly a petty dealer in archæological wares, but otherwise a large-minded person. . . . Here [with Pacheco] Diego had the advantage of a severe training, like the artists of the *cinquecento*."

Pacheco insisted on careful and accurate draughtsmanship. He maintained that "Drawing is the life and soul of painting; drawing, especially outline, is the hardest; nay, the art has, strictly speaking, no other difficulty." And he calls these painters who neglect drawing, mere daubers and blotters (*empastadores y manchantes*). He would have the painter "aim at perfection in all details." He placed "the relief" at the head of important matters in coloring. These principles, more distinct, it may be admitted, in his writings than in his paintings, had a practical application by Velasquez, "who here conformed not to the works but to the precepts of his teacher."

In 1623 Velasquez went to Madrid, where he became the court painter. From that time until his death, with only the two intervals of his journeys to Italy, his life was spent at the court. He was not only admired but loved by his royal master, and Olivarez always treated him with especial consideration. He died at the age of sixty-one, and, it appears, was mourned by the whole court. The king himself wrote: "I am overcome." It is a life strangely void of striking passages; but it was a life of incessant and faithful work, possibly

the better accomplished that the painter's private life was so serene.

Before Velasquez went to Madrid, he had painted only a few pictures, of which Justi elaborately criticises "The Water Carrier" and "The Old Woman with the Omelet." In this year was begun that marvellous procession of portraits—the unsmling king in his black silk court suit or his shining and useless armor; the little prince caracolling on his clumsy charger, diffusing his charm of innocence and childish gaiety over those weary days of national disaster; the queens of Philip, and his beautiful little daughter; princes and nobles from abroad; great ladies, soldiers, cardinals; Olivarez's sinister lineaments, Spino-la's noble and humane figure—the court, in fine, in all its recesses, back to the deformed merry men who made sport for it, and the smooth ecclesiastics who ruled it.

Twice only did this scene change—during Velasquez's journeys to Italy. The consequent influence of Titian, and more especially of Tintoretto, appears in all his later work. In it are to be found the Venetians, "balanced contrasts of figures bending forward and averted, with inclined foreshortened faces." Among the pictures which Velasquez brought back with him from Italy were "Joseph's Coat" and "The Forge of Vulcan." Both reveal his new features of execution.

"His deep sharply-contrasted shadows have vanished; . . . the group of figures [in 'The Forge of Vulcan'] stands out with startling clearness from the light gray walls, and is distributed in the perspective depth. For this the artist has resource to several sources of light. The direct and chief light . . . falls from the front towards the left, presumably through an open door. The wide window on the opposite side gives a light from the north, as apparently indicated by the deep blue which has almost assumed the darkness of night. Lastly, we have Apollo's nimbus, the most luminous part in the whole scene being the god's uplifted arm. . . . In the case of Vulcan, the *chiaroscuro* is subdued to allow the piercing eyes, flashing with anger, to penetrate through the gloom. Thus each figure has its special note in light and shade."

But in this work, as in the Bacchus of his earlier years, "he took the myth at its word." The Vulcan is as Spanish, as prosaic, as the Bacchus. One is tempted even to join in Stirling Maxwell's sneer at Velasquez as a "commonplace youngster" who poses as the sun god.

The same bold realism follows Velasquez's religious art. His Madonnas are peasants; even Justi cannot read any religious ecstacy

into their trivial and stolid countenances. The Madonna of the Epiphany might be seen "of a morning in the vegetable market of some little provincial town." She is a handsome woman enough, but "of contracted intellect," nor "has her glance any trace of a mother's joy"; while the Holy Child is "quite an ordinary child," and St. Joseph "presents the hard, forbidding profile of a peasant." In "The Shepherds" and "The Coronation," the types are nobler, but they cannot compare with Murillo's rapt faces, or even with the soft-eyed Madonnas of Roelas. But in the "Christ at the Pillar," and in his single "Crucifixion," Velasquez has deviated from his own methods. These are both works of high imagination, and none of Justi's criticisms is more interesting than what he has to say about these two remarkable works. Velasquez, who was really a devout man, in his "Crucifixion" has shown his reverence by the simplicity and reserve of his treatment. There is no landscape behind the cross, which starts out of its black background, yet with no harsh or abrupt effect. Nor is there any attack on the physical sympathies, by the representation of a spent agony, of "strain and wrench of limbs," far less by the expression of the shadowed face.

"Whence, then, the deep impression produced on so many observers? This impression is said to be caused by a single trait—the only touch by which the severe symmetry of the composition is broken. The only dark part is the face, which, in the sudden relaxation of death, has sunk on the breast; but here the artist was not satisfied with shade alone. When the head sank, the long brown locks on the right side were thrown forward, and, falling over the brow, half-way down the breast, covered as with a veil the eye and right side of the face. The effect of this half veiling, although rather unconsciously felt than understood, is irresistible. This is the one weird trait which has fallen, as by accident, from the artist's brush, conjured up from the unknown, the unconscious dimness of his creative fancy. There is the same imaginative touch in the other picture, in the thread of light from the worshipping child's heart to the Savior's ear. What he sees he is incapable of understanding, still less can he express his feelings in words; but the heart speaks."

Justi's work has a value independent of its criticism; it reproduces the Spain of Velasquez's time, with a Teutonic accuracy and lavishness of detail. It is as interesting to the student of history as to the student of art. One trait of the Spanish character, which is commonly overlooked, yet which no reader of "Don Quixote" can slight—namely, its humor—Professor Justi insists upon strenuously and with logic. His style (I mean the style

which his translator allows him) is rich and vivid, but occasionally lacking in grace. There is, however, every now and then a charming turn of the phrase as well as a happy flash of insight. What, for example, could be neater than this?

"The medium through which he viewed Nature absorbed—to use a physical illustration—less color elements than that of other artists. . . . If he infuses less into his subjects, he certainly extracts more from them."

The book is luxuriously illustrated with wood cuts by Brendamour, based on Laurent's and Braun's photographs, supplemented by etchings, old copper plates, and lithographic copies. There is also an etching by Froberg after Velasquez's own portrait of himself. The printing, paper, and other mechanical adjuncts, are worthy of the letter-press. A final feature of the volume is an admirable index.

OCTAVE THANET.

AMERICAN LOCAL CONSTITUTIONAL HISTORY.*

The work of American historiographers in the field of institutional investigation has ceased to be tentative. It has long been bearing fruit in essays and monographs which have proved valuable contributions to the study of our national history. A more elaborate addition to our libraries is Professor Howard's recent Introduction to our Local Constitutional History. The first volume, now before us, illustrates at length the development of the Township, Hundred, and Shire, in America. Each of these several forms of local government is first traced briefly, from its origin to its introduction into and appropriation by the Anglo-Saxon civilization. The position, office, and operation of each, in the several American colonies, are then explained, with illustrations of the local development and growth of the principle. The Hundred, practically effete at the time of the colonization, obtained but a slight foothold, appearing only in Maine, Virginia, and Delaware; and, curiously enough, it still survives in the last-named State. The Township, and the Shire or modern County, having longest retained conformity to the original type, and proved their utility, enlist the principal attention of Professor Howard and his readers. These institutions are not

* AN INTRODUCTION TO THE LOCAL CONSTITUTIONAL HISTORY OF THE UNITED STATES. By George E. Howard. Volume I., Development of the Township, Hundred, and Shire. Baltimore: John Hopkins University.

only traced through the colonial organizations into the thirteen States which succeeded them, but their rise and establishment in the West and Southwest are elaborately illustrated. It is remarkable to what extent uniformity has been approached in the present organization of our States into counties, townships, and municipalities, in view of the varied and often antagonistic forms of charter, proprietary and constitutional government, and the differing conditions of frontier life, political tendencies, and industrial systems through which this development has proceeded. As was suggested in a former number of *THE DIAL* (Vol. IV., p. 309), "Considering the variety of bases for these colonial settlements, it is surprising that the modern forms of our institutions show so much approach to uniformity."

The important part played by the Northern township in educating the colonists into the knowledge and the practice of constitutional government, and the equally valuable offices of the forms of county government prevailing in the Middle and Southern colonies, receive due attention in this work. Extracts are given from the colonial town records, which will attract attention and repay careful reading. The town ordinance of Dorchester, Massachusetts, for the government of the public school, adopted in 1645, is a code of full and detailed regulations. Among the duties of the school-master, it was prescribed:

"That from the beginning of the first moneth untill the end of the 7th, he shall evy day begin to teach at seaven of the clock in the morning and dismishe his schollers at fyve in the afternoon; and for the other fyve moneths, that is from the beginning of the 8th moneth untill the end of the 12th moneth he shall evy day beginn at 8 of the clock in the morning, and end at 4 in the afternoone. Evy day in the yeere, the usual time of dismissing at noone shalbe at 11 and to beginn again at one; except that every second day in the weeke he shall call his schollers together between 12 and one of the clock, to examin them what they have learned on the Saboath day p'ceding."

Among the other requirements is one for both morning and evening prayer in the school; and especial authority is conferred for the necessary use of "the Rodd of Correction" as "an ordinance of God," with provisions for complaints in cases of its abuse. The extent of detail in petty matters which often characterized the legislation of the New England town-meeting is illustrated by this extract from the Worcester Town Records of 1773:

"On ye eleventh article ye Question was put whether ye Town would give order that any part of ye Womens

Gallery should be appropriated for ye men to sit in and it passed in ye Negative."

Professor Howard's treatise is enriched with copious citations from other works of specialists in his department of research, including monographs and magazine articles. These authorities he has also gathered together in an appendix, in which the list of writers consulted occupies twenty-three printed pages; a rare industry in citation, which will be applauded by all later students in this field.

JAMES O. PIERCE.

BRIEFS ON NEW BOOKS.

AN important addition to existing theories of physical astronomy is made by James Croll, LL.D., F.R.S., in his work on "Stellar Evolution" (Appleton). These former theories, differing as they do in many points, have yet had one point of common agreement in their recognition of gravitation as the source of the prodigious amount of energy possessed by our sun and solar system. Mr. Croll claims that this cause is insufficient to account for the various phenomena of our universe,—that inasmuch as the amount of energy, in the form of heat, available from gravitation, is something that can be determined with accuracy, and that this amount is shown to be far short of what the admitted facts of geology, biology, and other sciences, prove to have been actually radiated into space during geological time,—therefore gravitation cannot account for the energy originally possessed by our system. Mr. Croll accepts, with his brother scientists, the Nebular hypothesis, and admits that the condition of a sun or a planet immediately prior to its evolution was that of matter in an extremely attenuated or dissociated state. But he insists that it describes a process by beginning in the middle of that process. It begins with the assumption of a mass in the act of condensing under the influence of gravity. It offers no explanation of the origin of the mass, or of how it came to be in this attenuated state, or in what condition it existed before the materials began to draw together. It is this deficiency in the Nebular theory that Mr. Croll proposes to supply. For this purpose he propounds his Impact theory, according to which the original condition of the universe was that of huge solid masses moving through space; and, so far as either philosophy or science can demonstrate to the contrary, this may have been its condition through all eternity. This is far from being an unwarrantable assumption, since we know from observation that such stellar masses do now exist, some of them probably larger than our sun, and moving through space with enormous velocities in all directions; and those which escape observation may be as numerous as those that are visible. According to the ordinary

laws of chance, collision must sometimes take place, and with such collisions would be the absolute commencement of Evolution, the beginning of the process of the development of the universe. As results of such collisions at such velocities, both bodies would be shattered in pieces; there would be broken fragments rebounding against one another and flying off in all directions; while their dispersion would be increased still further by the enormous amount of incandescent gas almost instantaneously generated by the heat of the collision. Knocking against each other in their progress outward from the centre of dispersion, these fragments would at the same time become gradually converted into the gaseous state, and would gradually come to occupy a space as large as that embraced in our solar system. In the course of time the whole would assume the gaseous condition, and we should then have a perfect nebula, intensely hot, but not very luminous. As its temperature diminished, the nebulous mass would begin to condense, and ultimately, according to the well-known Nebular hypothesis, pass through all the different phases of rings, planets, and satellites, into our solar system as it now exists; the like process being repeated in like solar systems. The weighty array of facts and figures brought by Mr. Croll in support of the Impact theory, the explanation it offers of many problems unsolvable by any theory of gravitation, the countenance furnished it by recent important spectroscopic revelations in respect to the constitution of nebulae, the reconciliation that it effects of the differences heretofore dividing the physicist from the geologist and the biologist in respect to the age of the sun's heat, and especially the light it throws on evolution as a process having an absolute beginning in time,—all these afford such a body of presumption in its favor that, although offered simply as "a theory in its hypothetical state," one feels that only a scientist learned and skilful as Mr. Croll himself could undertake to answer the question, "Why not?"

MAX O'RELL, in one of his books, refers to Mr. Hamerton as the only foreigner who has written intelligently of the conditions of French life. While not disposed to grant Mr. Hamerton the exclusive occupancy of a position which he shares with several others—Mr. Brownell, for instance, and Mr. Frederick Marshall—we may safely admit that no foreigner has written of the French with more sympathetic insight than Mr. Hamerton, or from a wider experience. The new volume entitled "French and English" (Roberts), made up in part of the "Atlantic Monthly" papers and in part of fresh matter, deserves the most careful consideration, and is calculated to promote international good feeling to a considerable degree. National friendship the writer does not expect to promote. He says: "There will never be any firm friendship between England and France, and a momentary attachment would only cause me anxiety on account of the inevitable reaction. All I hope for and all

that seems to me really desirable is simply mutual consideration. That is possible, that is attainable; in the higher minds of both countries (with a few exceptions) it exists already. If it existed generally in the people it would be enough to prevent bloodshed." This eminently moderate and sensible observation is typical of Mr. Hamerton's entire volume. The characteristics of that volume are a very great candor in the comparison, point by point, of French traits with English, an extensive variety of illustrative matter, and a careful topical subdivision of the general subject. Acute observations may be met with upon almost every page. For example: "The tender feeling of patriotism, as distinguished from the proud, is more general in France than in England." There is a volume of truth in this statement. Again, the question of comparative morality has rarely found a better summing-up than in the following remark: "The English (except their men of the world) still retain in a great degree the healthy state of moral feeling which is capable of being really shocked and horror-stricken by turpitude and vice; the French lose this freshness of feeling very early in life, and look upon turpitude and vice very much as an Englishman of the world looks upon them, as a part the nature of things too familiar to excite surprise." What is said of the modern spirit of the Church is also highly instructive: "In France the Church has become so accommodating that it is not now any harder to be a Catholic than a fashionable Anglican. The Church requires hardly anything that can be unpleasant to the upper classes (the fasts are only a variety of good eating), and conformity now consists in little else than attendance at a weekly mass." Mr. Hamerton's book is at every point suggestive and interesting, and the cultivated reader is sure both to enjoy it and to learn from its pages.

TRAVELLERS' tales and newspaper reports have not prepared us to expect much of good from his Hawaiian Majesty Kalakaua. But whatever his failings as a man or a sovereign, he has certainly done a good service to his country as author of "The Legends and Myths of Hawaii" (C. L. Webster & Co.). The strange people whose traditions as settlers of the Hawaiian group of islands reach back to the fifth century of our era, who for many centuries exchanged no word or product with the rest of mankind, who had lost all knowledge of the great world outside save the little retained by the dreamiest of legends, and whose very existence was unknown to civilization until the closing years of the last century, have at last found their prose Homer. That he should be one of their own royal family while yet the race retains some semblance of authority in the fair land of its fathers, and before it has finally succumbed to the greeds and vices of civilization on the way it is so surely and rapidly going, is most fitting. Nor are these tales unworthy to stand by the tales and folk-lore of any other nation; indeed, it is a constant surprise and pleas-

ure to find so many of the familiar myths in slightly different dress, and to realize, in his Majesty's words, that "human nature has been substantially the same in all ages, differing only in the ardor of its passions and appetites, as affected by the zone of its habitat and its peculiar physical surroundings." Hawaii's Helen is named Hina, and its Paris Kaula, but in general outlines the Greek and Polynesian legends are similar; its chiefs and priests claim kinship with the gods, and step by step trace back their lineage to a sinning pair whose re-entrance to the joys of Paradise was prevented by the large white bird of *Kana*; its songs perpetuate an age of chivalry somewhat more barbarous perhaps, but scarcely less affluent in deeds of enterprise and valor, than that which characterized the contemporaneous races of the continental world. A valuable introduction, by Hon. R. M. Daggett, precedes the compilation, and gives an account of the physical characteristics, the historic outlines, the ancient government, arts, habits and customs of the country, together with a brief consideration of the Hawaii of to-day, and a prophecy of the rapidly-approaching time when the footprints of these once healthy and happy children of nature "will grow more and more dim along the sands of their reef-sheltered shore, and fainter and fainter will come their simple songs from the shadows of the palms, until finally their voices will be heard no more forever."

A HOPEFUL literary sign of the times is the growing popularity of the novels of Jane Austen. As regards the public at large, her audience has been, until lately, a small one; but, though few, it has been notably "fit," and has included such names as Sir Walter Scott—who ranked her work far above his own,—Lord Macaulay—who had planned to edit her works, though he did not live to do so,—and such fastidious critics as Southey, Coleridge, Lord Landsdowne, Lord Holland, and Sydney Smith. But the slow recognition accorded by her contemporaries has been amply atoned by modern enthusiasm; and in consequence there follows a wish to know something of the life and the habits of the author of "Emma" and "Pride and Prejudice." The volume on Jane Austen by Mrs. Charles Malden, in the "Famous Women" series (Roberts), meets this desire to a certain extent by presenting some new facts and dates of interest, besides a considerable amount of critical matter. As a whole, however, there is a lack of that warmth and color necessary to a truly satisfactory picture. A biographer who describes her subject, on the second page, as one who carried out the saying, *D'abord je suis femme, puis je suis artiste*, would have done well to remember it in developing the succeeding pages. The explanation that an uneventful life furnished "little material for the biographer," is inadequate, for it was the same life from which Miss Austen drew her own inspiration, as far as she drew any from outward sources. The book would be better

had it given more glimpses of English society, as Miss Austen studied it in the neighborhood of Chawton, with its village club, of which Mr. Knightly and Mr. Weston were members, its card parties and early suppers, the delight of a generation which has passed away, and, as a type, has disappeared as completely as the stage-coach with which it was contemporary. We should have welcomed, also, more extracts from Miss Austen's own letters, abounding as they do in the same humor and gently-smiting satire that charm us in the novels.

IN "The Tramp at Home" (Harper), Mr. Lee Meriwether presents the picturesque features of a trip whose statistical features were prepared for the Bureau of Labor statistics at Washington. As special agent of this Bureau to investigate the condition of working men and working women in the United States, his travels began in New York and Brooklyn, extended through New England, the Southern States, the Northwestern territories, California, and finally included, for the sake of closer acquaintance with sailors, a trip to the Sandwich Islands. Merely as a book of travels, the work is thoroughly delightful; but this is the least of its merits. Anyone interested in the Labor question—and who, at this day, is not?—will find here also a body of accurate information from personal knowledge, not readily accessible elsewhere; while the social reformer, whether or not he agree with Mr. Meriwether, will find his suggestions highly thought-provoking. Being of a generalizing turn of mind, Mr. Meriwether's conclusions from his wide collections of facts are apt to be instructive, are very frequently amusing, and are never dull. For example, after careful investigation in many lands he has discovered that "Whatever woman's sphere should be, it actually is about the same as man's, and that is in the very front rank of the hard battle of life"; he recognizes, and rightly, that the word "servant," and the badge of inferiority attaching to it, are at the root of our present troubles with domestic service; and he regards the tramp and the billionaire as the most hateful objects in modern life. The remedies he proposes for these ugly excrescences—about which there will doubtless be some differences of opinion—are, first, the abolition of protective tariffs, whereby people are now attracted to manufacturing rather than to farming, thus overcrowding the cities and lowering wages by excessive competition; and second, a graduated land-tax, which shall prevent the artificial scarcity of land by restricting the possibilities of each man's ownership.

WE can conceive of but two possible conditions that should ever justify the publication of a private journal. One is, some intrinsic value of thought and literary workmanship,—such, for instance, as exists in the case of Amiel; the other, some value as a reflection of the men and manners of a time, such as we find in Pepys and Evelyn. Neither of

these reasons exists in the case of the "Extracts from the Journal of Elizabeth Drinker" (Lippincott). We are led to expect some virtue of the latter sort on noting the dates, extending from 1759 to 1809, and learning from the preface that the writer lived in Philadelphia during the whole of this interesting period of our history. But when we have explored a mass of tiresome and unprofitable entry, purely personal in character, and of a personality so transient in kind that we should hardly expect it to have interested even the writer after the lapse of a few months, it is only to find that the parts relating to public affairs are scarcely more than such mere mention as we could get from any dictionary of dates, and are very nearly barren of the picturesqueness which might make a journal of that time so welcome to modern readers. It is a pity that Mr. Biddle yielded to the judgment—"reliable" though he considered it—of those who advised this publication *in extenso* of his great-grandmother's journal. As a family heirloom, it must of course have a priceless value to her descendants; but the passages of general interest are too few and far between to warrant 411 pages of print, even though the type and paper and binding be as pleasing as in the present instance.

THE "Thoughts" of Marcus Aurelius (in Long's unaffected translation) cannot find too many editions, or be taken into too close a companionship by serious minds. The edition before us (Little, Brown & Co.) is plain but elegant, and inexpensive enough to come within the reach of the humblest book-buyer. This is one of the books which it cannot be imagined the world will ever let die. Generation after generation has learned from its pages a higher morality than is bound up with the creeds, a nobler rule of life than any which promises for right-doing other rewards than those which spring from the consciousness of the sincere thought faced and the just act done. The Roman emperor who said, and showed by his own example, that "even in a palace life may be led well," achieved a greater conquest than any mere victory over Marcomanni or Quadi by Danube stream; he subdued the soul in its own citadel, and his example has shown countless others the way to repeat that highest of achievements. Many other philosophies have been tried and found wanting in the hour of need, but this philosophy is always at our beck; the philosophy of calm acceptance of the order of nature, and of resolution to act out, with strenuous endeavor, our appointed part.

Two books on kindred themes, but varying widely in standpoints and conclusions, are the Rev. Dr. Convers's "Marriage and Divorce in the United States" (Lippincott), and W. L. Snyder's "Geography of Marriage" (Putnam). The object of the former is to set forth the very unsatisfactory and heterogeneous nature of our manifold state regulations of the important subjects of marriage and

divorce. In no other sphere has the carrying out of States' Rights had so baneful an effect as in this one of the marital relation, affecting as it does the purity and integrity of the home. The unprejudiced reader of Dr. Convers's book will be pretty sure to agree with him that the only remedy for the tremendous evils that exist is to be found in a national law of marriage. This conclusion is not seriously affected by Mr. Snyder's presentation of the legal perplexities of wedlock in the United States. He does not convince us, when he maintains that a national law would produce more evils than those it aimed to remove; nor can we stop short, as he does, with the demand for a constitutional amendment that should limit the power of the States in legislation. The amendment is good enough as far as it would go, for the sake of strict constructionists; but we believe there is sufficient power in the Constitution as it is to-day, not only for restrictive but for positive legislation. Both books are interesting contributions to the discussion of a problem which Nationalists and Particularists would solve differently.

FROM MAX O'RELL comes another volume, with the title "Jacques Bonhomme" (Cassell), similar in nature to its predecessors, "Jonathan and His Continent" and "John Bull and His Island." This time it is his own countrymen that are under inspection. As we might expect, the sketch is done *con amore*; and whether he describes the French at school, at work, at play, at table, at war, in society, in love or in trouble, we are always shown these versatile people at their best. He is at pains, also, to do away with such popular notions of a derogatory kind as that the French are not home-lovers, are narrow in mind, are reprobates at heart, and the like, and insists that they are the happiest and most home-loving people on earth, and that the reason outsiders are so misled as to French morals is that the French take no trouble to show their best side to foreigners, and make no effort to hide their defects. In addition to this sketch in nine chapters, the book includes the shorter sketches—"A Frenchman yet not a Frenchman," "John Bull on the Continent," "From my Letter-box,"—all, it is needless to say, entertaining as resources for an idle hour.

COLONEL T. A. DODGE's volume entitled "Great Captains" (Ticknor) contains six lectures delivered by him before the Lowell Institute, on the campaigns of Alexander, Hannibal, Cæsar, Gustavus Adolphus, Frederick, and Napoleon, and their influence on the art of war. The severest thing that could be said of the book is that it is too soldierly for the civilian and too superficial for the soldier. Yet for the great and growing class of persons who love to have general knowledge boiled down and clarified for their use, this bright *résumé*, this panorama of the most typical feats of arms in all history, will be an acceptable work. Colonel Dodge recounts in a pleasant vein the very hazy and uncertain tales of

the older heroes; and, with more exactness, some of the better known doings of modern leaders. He attributes all victories substantially to the genius of the chief victor; disregarding the more accepted modern belief so well urged by Tolstoi ("War and Peace"), that the successful captain has little to do with the battle after it is once joined. It is then chiefly the most steadfast self-devotion of soul pitted against soul, and body against body, that decides the outcome. All men are not willing to die; and those who are least willing run away at last from those who are most willing. So on the whole it is an ethnic question; and, other things being equal, when Southerners meet Northerners the latter outstay the former.

LITERARY NOTES AND NEWS.

A NEW poem by Lord Tennyson is announced for publication in October.

KRISTOFER JANSON, the novelist, has undertaken a Norwegian translation of "Jesus Brought Back," by the Rev. J. H. Crooke, which was published last Autumn by A. C. McClurg & Co. The book is also to be translated into Russian.

A BOOK likely to be of very uncommon literary interest is "Dante Gabriel Rossetti as Designer and Writer," by his brother W. M. Rossetti, which Cassell & Co. will issue shortly. The work is to a considerable extent biographical, and will contain a portrait of the poet at the age of thirty-five.

F. WARNE & Co. will shortly issue a large-paper edition of "William Hazlitt, Essayist and Critic," edited, with memoir, by Alexander Ireland. It will contain an engraving of Winterslow's Hutt, a favorite resort of Hazlitt. This edition is limited to 200 copies, 125 of which are allotted to the United States.

AMONG the many useful handbooks for the special student must be classed Mr. Haferkorn's "Handy Lists of Technical Literature." Part I, recently published, contains finding-lists of books on the useful arts in general, products and processes used in manufacture, technology, and trades. Part II, in preparation, will cover military and naval science, navigation, ship-building, rowing, sailing, etc. The work is issued by the National Publishing House, Milwaukee.

JOSEPH KIRKLAND, author of "Zury" and "The McVeys," lately completed a third novel, in his opinion his best one. That this favorable opinion is not unwarranted, is shown in a very substantial manner by the award to him of a \$1600 cash prize, by the Detroit "Free Press," being the first of three prizes offered by that journal for the best original stories from authors throughout the world. The second prize, \$900, was awarded to Mrs. R. B. Peattie, also of Chicago; and the third, \$500, to Mr. Elbridge S. Brooks, of Boston. Major Kirkland's story is entitled "The Captain of Company K." It will be published during the winter as a serial in the "Free Press," and afterwards in book form.

CHARLES SCRIBNER'S SONS' announcements of books for Fall publication, which reached us too late to be given in the very full list in our last number, include the following: Paul du Chaillu's "The Viking Age," in two volumes, profusely illustrated; "The American

Railway," a collection of the valuable papers on railway management, etc., lately printed in Scribner's Magazine, with an introduction by Hon. T. M. Cooley; the second volume of the "Cyclopedia of Music and Musicians," to be completed in three volumes; "Among Cannibals," a volume of travels by Carl Lumholtz, translated from the Norwegian by Prof. R. B. Anderson; "Aspects of the Earth," by Prof. N. S. Shaler; "The First Administration of Thomas Jefferson," in two volumes, by Henry Adams; a new book by Donald G. Mitchell, "English Lands, Letters, and Kings"; a volume of short stories by George W. Cable, entitled "Strange True Stories of Louisiana"; "The Poetry of Tennyson," by Dr. Henry Van Dyke; "The Master of Ballantrae," by R. L. Stevenson; Lester Wallack's Reminiscences; a Collection of Letters of Dickens, 1833-1870; "Whither; a Theological Question," by Dr. C. A. Briggs; "Foreign Missions," by Dr. A. C. Thompson; "Literature and Poetry," by Dr. Philip Schaff; "Personally Conducted," by Frank R. Stockton; and "Children's Stories in English Literature," by Henrietta C. Wright.

THE little poem widely printed and read under the title "Jenny Kissed Me," supposed to have been written by Leigh Hunt, has been a good deal discussed of late—not for the intrinsic value of the verses, but for a certain side-light they were believed to throw upon the life and character of Carlyle. For, say the expounders of this literary enigma, "Jenny" was no less a person than Jane Welch Carlyle; and the reason she kissed him when they met was that he (Hunt) brought her the ingratiating news that her husband had been awarded a pension of three hundred pounds a year by the British Government. "His friends can remember yet," says Mr. Moncreux D. Conway, "the happy scene when Leigh Hunt came with the happy news, for telling which Mrs. Carlyle kissed him. To this kiss, so characteristic of one of the noblest of women, we are indebted for one of Leigh Hunt's charming improvisations." It was easy, of course, to accept the pretty poem, and the pretty story of the kiss; but the story of the pension was not so easy, in the face of Carlyle's strongly-avowed notions of literary independence, and it has been stoutly denied by Mr. Froude, who states that "at no time of his life, even when he was in extreme poverty, would Carlyle have accepted any pension." Mr. Froude adds that he "never heard that Mrs. Carlyle had kissed Leigh Hunt," and thinks it "exceedingly unlikely that she ever did." Mr. Froude's position is now supported by evidence from an unexpected quarter. In an old London magazine called "The Monthly Chronicle," a bound volume of which is before us, we find (November, 1838) a short discussion of the rondeau—a form of verse then but little known in English; and the author confesses himself "tempted to publish a rondeau of his own, which was written on a real occasion." The rondeau given is as follows:

"Nelly kiss'd me when we met,
Jumping from the chair she sat in;
Time, you thief! who love to get
Sweets into your list, put that in.
Say I'm jaundic'd, say I'm sad,
Say that health and wealth have miss'd me,
Say I'm growing old, but add
Nelly kiss'd me."

These lines seem to establish the authenticity of the kiss clearly enough as far as Nelly is concerned, but give little support to the Jane Welch and the Carlyle and the pension part of the story.

TOPICS IN LEADING PERIODICALS.

October, 1889.

Ancient Egyptian Education. *Popular Science*.
 Anthropology at Washington. J. H. Gore. *Popular Science*.
 Butterflies of the Eastern United States. *Atlantic*.
 California Coast Range Forests. *Harper*.
 Cameroons, Life at the. Robt. Müller. *Popular Science*.
 Celleni, Benvenuto. E. J. Lowell. *Scribner*.
 Chemist as a Constructor. W. Bernhardt. *Popular Science*.
 Church of St. Denis. C. E. Norton. *Harper*.
 City Church, The Modern. C. A. Dickinson. *Andover*.
 Columbus' Discovery of America. *Mag. Am. History*.
 Constitutional History, Local. J. O. Pierce. *Dial*.
 Darwinism, Some Phases of. S. H. Peabody. *Dial*.
 Democracy, Washington Gladden. *Andover*.
 Digestion. Wesley Mills. *Popular Science*.
 Doctrinal Test and Church Membership. *Andover*.
 Dunkers, The. Howard Pyle. *Harper*.
 Electricity in War. Hughes and Mills. *Scribner*.
 Errors, Some General. S. Exner. *Popular Science*.
 Evolution as Taught in a Theological Seminary. *Pop. Science*.
 Family Names, Industrial. D. R. McAnally. *Pop. Science*.
 Ferns. T. J. Evans. *Popular Science*.
 Fork, The. J. von Folke. *Popular Science*.
 Georgia, the only Free Colony. H. A. Seomp. *Mag. Am. His.*
 Georgia's Rulers, 1732-1889. C. C. Jones. *Mag. Am. Hist.*
 Government and its Creditors. The. H. L. Nelson. *Atlantic*.
 Hierapolis. Tristram Ellis. *Harper*.
 Iceland, Summer in. C. S. Smith. *Scribner*.
 Iliad, Closing Scenes of. W. C. Lawton. *Atlantic*.
 Ladies and Learning. L. D. Morgan. *Atlantic*.
 Life, Prolongation of. Robson Roose. *Popular Science*.
 Linnaeus, Carolus. *Popular Science*.
 London Strike, The. *Andover*.
 Masai-Land. Jos. Thomson. *Scribner*.
 Magazine Editors' Trials. J. H. Brown. *Lippincott*.
 Milwaukee, Romantic Beginnings of. *Mag. Am. History*.
 Monmouth and Newport Campaigns. John Fiske. *Atlantic*.
 Motion, Pleasure of. M. P. Souriaou. *Popular Science*.
 Motley's Correspondence. S. B. Wister. *Lippincott*.
 Napoleon, Dreadful Truth About. Joseph Kirkland. *Dial*.
 New York's Financial Condition in 1832. *Mag. Am. History*.
 Niagara, A Trip to in 1835. *Mag. Am. History*.
 Nijini Novgorod, Fair of. Theo. Child. *Harper*.
 Pensions for all. M. M. Trumbull. *Popular Science*.
 Philosophical Works, Recent. John Bascom. *Dial*.
 Phrenology, Old and New. M. A. Starr. *Popular Science*.
 Prisms, Sophia Kirk. *Atlantic*.
 Pulpit, Friction in the. Agnes Repplier. *Atlantic*.
 Roads, Common. N. S. Shaler. *Scribner*.
 Sheridan's First Fight. *Andover*.
 Spenser's Faerie Queene. H. S. Pancoast. *Andover*.
 Surgery, Recent Progress in. W. W. Keen. *Harper*.
 Sweden, Bronze Age in. W. H. Larabee. *Popular Science*.
 Terry, Judge, Life and Character of. *Overland*.
 Velazquez, Diego. Octave Thanet. *Dial*.
 War Reminiscences of a Non-combatant. *Atlantic*.
 Woolsey, Theodore Dwight. J. H. Thayer. *Atlantic*.

BOOKS OF THE MONTH.

[The following list includes all books received by THE DIAL during the month of September, 1889.]

LITERARY MISCELLANY.

Essays by the Late Mark Pattison, sometime Rector of Lincoln College. Collected and arranged by Henry Nettleship, M.A., Corpus Professor of Latin in the University of Oxford. In 2 vols. Large 8vo. Uncut. Macmillan & Co. \$6.00.

The Writings of George Washington. Collected and Edited by Worthington Channey Ford. In 14 vols. Vol. III., 1775-1776. Royal 8vo. pp. 509. Half-leather. Gilt top. G. P. Putnam's Sons. \$5.00.

William Hazlitt, Essayist and Critic. Selections from His Writings. With a Memoir, Biographical and Critical, by Alexander Ireland, author of "Memoir and Recollections of Ralph Waldo Emerson." With a Portrait. 12mo, pp. 510. Gilt top. F. Warne & Co. \$1.50.

The Thoughts of the Emperor Marcus Aurelius Antoninus. Translated by George Long. 12mo, pp. 296. Gilt top. Little, Brown & Co. \$1.50.

Mémoires du Duc de Saint-Simon. Edited and Annotated by A. N. Van Daell. 16mo, pp. 236. Ginn & Co. 75 cts.

Artists' Wives. By Alphonse Daudet. Translated by Laura Ensor. Illustrated. 12mo, pp. 224. Paper. Geo. Routledge & Sons. \$1.50.

French and English: A Comparison. By Philip Gilbert Hamerton, author of "The Intellectual Life." 12mo, pp. 480. Roberts Bros. \$2.00.

A Century of American Literature. Benjamin Franklin to James Russell Lowell. Chosen and Arranged by Huntington Smith. 12mo, pp. 390. T. Y. Crowell & Co. \$1.75.

HISTORY—BIOGRAPHY.

The Swedish Revolution under Gustavus Vasa. By Paul Barron Watson, author of "Marcus Aurelius Antoninus." 8vo, pp. 301. Gilt top. Little, Brown & Co. \$2.50.

A History of France. By Victor Duruy. Abridged and Translated from the Seventeenth French Edition by Mrs. M. Carey. With Introductory Notice and a Continuation to the year 1889, by J. Franklin Jameson, Ph.D. 12mo, pp. 706. T. Y. Crowell & Co. \$2.00.

A General History for Colleges and High Schools. By P. V. N. Myers, A.M., author of "Ancient History." Illustrated. 12mo, pp. 759. Ginn & Co. \$1.65.

The Hansa Towns. By Helen Zimmern, author of "A Life of Lessing." Illustrated. 12mo, pp. 388. "Story of the Nations." G. P. Putnam's Sons. \$1.50.

A History of the Kansas Crusade: Its Friends and Its Foes. By Eli Thayer. Introduction by Rev. Edward Everett Hale, D.D. 12mo, pp. 294. Harper & Bros. \$1.50.

Recollections of Mississippi and Mississippians. By Reuben Davis. With Portrait. 8vo, pp. 446. Gilt top. Houghton, Mifflin & Co. \$3.00.

Benjamin Franklin. By John T. Morse, Jr., author of "Life of John Adams." 12mo, pp. 428. Gilt top. "American Statesmen." Houghton, Mifflin & Co. \$1.25.

Jonathan Edwards. By Alexander V. G. Allen, D.D. 12mo, pp. 401. Gilt top. "American Religious Leaders." \$1.25.

Six Portraits: Della Robbia, Correggio, Blake, Corot, George Fuller, Winslow Homer. By Mrs. Schuyler van Rensselaer. 16mo, pp. 277. Gilt top. Houghton, Mifflin & Co. \$1.25.

Jane Austen. By Mrs. Charles Malden. 16mo, pp. 224. "Famous Women." Roberts. \$1.00.

Extracts from the Journal of Elizabeth Drinker, from 1759 to 1807, A.D. Edited by Henry E. Biddle. 8vo, pp. 423. Gilt top. J. B. Lippincott Co. \$2.00.

POETRY—MUSIC.

Gudrun: A Mediæval Epic. Translated from the Middle High German by Mary Pickering Nichols. Large 8vo, pp. 363. Houghton, Mifflin & Co. \$2.50.

Selections from Wordsworth. With Notes by A. J. George, M.A., editor of Wordsworth's "Prelude." 12mo, pp. 434. D. C. Heath & Co. \$1.35.

Franklin Square Song Collection, No. 6: 220 Favorite Songs and Hymns for Schools and Homes. Selected by J. P. McCaskey. Large 8vo, pp. 184. Paper. Harper & Bros. 50 cents.

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